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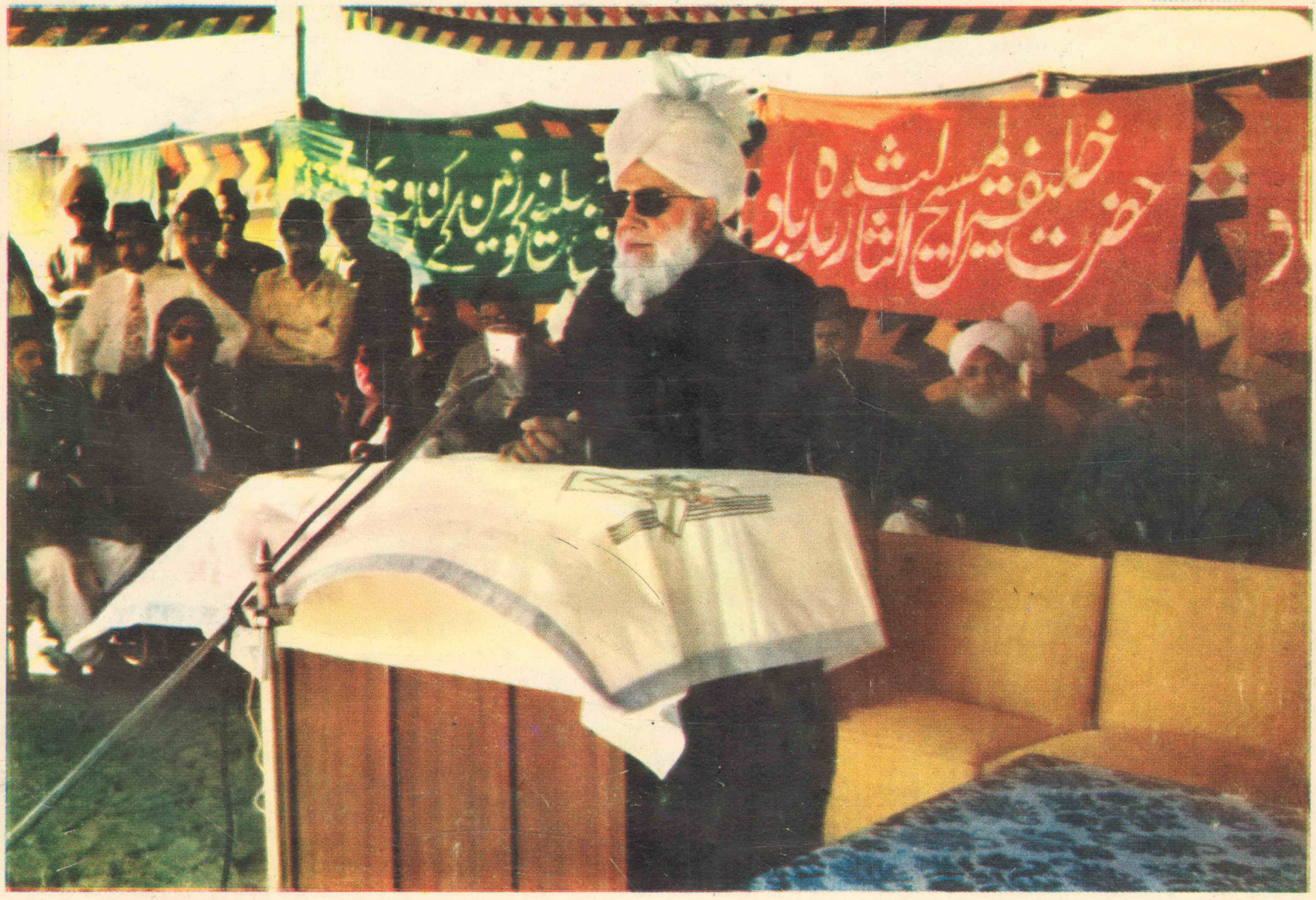

Hazrat Khalifa-tul-Masih III Laying the Foundation of a Printing Press at Rabwah

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. X — No. 1
JANUARY 1974

Editor
NASEEM SAIFI

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MALFOOZAT

ISLAM

The Promised Messiah, peace be on him, was asked : Is it not possible to achieve salvation by adhering to any reilgion other than Islam ?

The Promised Messiah answered : The Holy Quran answers this question in the negative.

ان الدين عندالله الاسلام - و من يبتغ غير الاسلام ديناً فلن يقبل منه

(Surely, the true religion with Allah is Islam, complete submission. And whoso seeks a religion other than Islam, it shall not be accepted from him).

No religion other than Islam, can be accepted. And it is not a new claim ; it is proved by the influences (that Islam produces on the people). If a follower of another religion feels that his religion has some enlightenment and blessings, let him come forward and compete with us. We have always thrown this challenge but never anyone has come forward. If the Bible had been able to produce any blessings, it would not have been abandoned by its followers. Of course if you say that only some people have abandoned the Bible, even then we have the right to say that those who have not abandoned it they should show us the good effects of this Scripture on these. lines. If every-one has left it, then it is surely proved that it has no good effects to produce.

This is quite true that most of the Muslims have abandoned the Holy Quran but still the enlightenment and the blessings of the Holy Quran are there and they will continue to be there for all the time to come ; these blessings are living blessings and they maintain their freshness. In fact I have been sent in this age to prove this fact ; God has always been sending His chosen ones for this purpose - to help and support this cause and it is so because He had given the promise to protect it in the words

انا نحن نزلنا الذكر و انا له لحفظون

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

PROGRAMME JALSA SALANA 1973

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1st Day 26 Dec. 1973

Time	Speaker	Subject
9.15—10.15	Recitation from the Holy Quran	
	Hazrat Khalifatul Masih III	Inagural Address
10.15—11.00	Qazi Muhammad Nazir	The Living God
11.00—11.45	Maulana Abul-Ata	The Holy Prophet : Champion of Freedom of conscience
11.45—14.00	INTERVAL	
14.00—14.15	(a) Recitation from the Holy Quran (b) Poem	
14.15—15.00	Maulana Abdul Malik Khan	Refutation of objections against Ahmadiyyat
15.00—15.45	Mir Mahmood Ahmad Nasir	The History of Prophets—compraison to Holy Quran and the Bible.
15.45—16.30	Mirza Tahir Ahmad	Reunaissan of Islam can come only throuh the Khalifatul Rasool

2nd Day 27 Dec. 1973

9.15— 9.30	(a) Recitation from the Holy Quran (b) Poem	
9.30—10.15	Maulana Sheikh Mubarak Ahmad	The Status of Khatamun Nabiyyin
10.15—11.00	Maulana Ghulam Bari Saif	Islamic teachings about Love of God's Creation
11.00—11.45	Maulana Muhammad Munawar	Miracles of the Promised Messiah
11.45—14.00	INTERVAL	
14.00—14.15	(a) Recitation from the Holy Quran (b) Poem	
14.15.....	Hazrat Khalifatul Masih III	Address

3rd Day 28 Dec. 1973

9.15— 9.30	(a) Recitation from the Holy Quran (b) Poem	
9.30—10.15	Mirza Abdul Haque	The philosophy of Haj
0.15—11.00	Mirza Mubarak Ahmad	Reminicences of the Promised Messiah
1.00—11.45	Ch. Sir Muhammad Zafrullah Khan	My Reminicences of the Musleh Mauood
11.45—14.00	INTERVAL	
14.00—14.15	(a) Recitation from the Holy Quran (b) Poem	
14.15.....	Hazrat Khalifatul Masih III	Address

Hearty Smiles for our Guests

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In his Friday Sermon on the 23rd of November 1973, Hazrat Khalifatul Masih III outlined the arrangements that were being made for the lodging and boarding of the Guests on the occasion of Jalsa Salana.

He also appealed to the people that they should spare as much of space as they possibly conld, especially those who had houses with Flush System toilets. Such places were needed for the guests coming from abroad.

Huzur referred to the prophecies connected with the progress of the Jamaat and remarked that these prophecies were source of our smiles. He advised the citizens of Rabwah in particular and all others in general that they should receive the guests and meet all and sundry with smiles on their faces. He said, "The glad tidings which were vouchsafed to the Promised Messiah, peace be on him, by God the Almighty, are the source of our smiles ; the love of God that He manifests every day for all of us who are spiritually inclined and sincere in relations with God and for the service of His religion. It is this type of people who witness the manifestation of the love of God and this is the greatest enjoyment for them. There is none in the world who can snatch away their smiles. These smiles will always be there and the world will continue receiving them from us.

"We must realise that if we have to keep these smiles on our faces all the time, they should be increased manifold on special occasions like the Jalsa Salana. This occasion is a special feature in our annals. The increase in the number of guests every year is a genuine proof of the fact that the aim and the object—the victory of Islam—for which the Jamaat has been raised in this age is being achieved satisfactorily.

The mercy of God is being showered upon the Jamaat much more than ever before—in fact its volume is increasing rapidly. "As the Jamaat already knows, I have asked the foreign Missions to send delegations to attend the Jalsa. The reports about the delegations have started pouring in and I am glad to inform the Jamaat that there are expected to be representatives of quite a good number of foreign Missions. It will be first time for these people to witness the smiles on your faces. It is therefore a sacred duty of yours to make these smiles conspicuous and add to the pleasure of your guests—who in fact are the guests of the Promised Messiah, peace be on him.

"I also instruct the local organisation (headed by Ch. Bashir Ahmad) to erect eight Decoration Gates with banners welcoming the guests and to illuminate the whole of Rabwah. The Jalsa is indeed a great thing and it must be given its due honour. It is a manifestation of great grace of God and His Bounties. The Jalsa

is the occasion which is attended by people from far and near and every one who comes partakes of the blessings of God. In fact those who attend the Jalsa they do so in order to win the pleasure of God and they are full of loving thoughts for their creator. They come here to win the pleasure of the Holy Prophet, peace and blessings of God be upon him."

Hazrat Khalifatul Masih further said, "The Holy Prophet, peace and blessings of Allah be upon him, is reported to have said that the whole earth has been made a mosque for me. Since there are so many acts of worship on the occasion of Jalsa, it can be truly and rightly said that every inch of land in Rabwah on this occasion is a mosque. Practically the whole of this place becomes a mosque. I pray to God that He may enable the citizens of Rabwah to realise the significance of the occasion and also He may enable them to acquire all the blessings that are connected with it."

Huzur also made mention of the talents that every body has been granted by God and the need to make full use of them. He stressed the point that the difference between various people was mostly due to the development of the talents. The Holy Prophet, peace and blessings of God be upon him, was the best example of the development of the talents. His talents had reached the highest pitch and he was therefore the most perfect man the world has ever seen.

The sympathy that the Holy Prophet had for everyone was of the highest order.

Before closing he said that it was a great bounty of God that He had made everything subservient to human beings and in fact everything has been pressed in his service. That draws our attention to the fact that it is a Must for every body that He should love God—and love for God is the first talent—and the foremost—that God has granted and which all of us must do all we can to develop to the utmost.

The Holy Quran —— Superior

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The Promised Messiah, peace be on him, says :

There is no doubt about it that so far as mere fact of revelation is concerned, all the revealed books are equal but so far as the contents are concerned, the matter relating to the religion and spiritual affairs, some are superior to others. The Holy Quran in this respect is superior to all the scriptures. For the contents of the Holy Quran—the oneness of God, denunciation of various kinds of polytheism, remedies for the spiritual ills, rebuttal of the false religions and support of true and factual beliefs—are presented so vehemently and convincingly that no other Book can stand a match to it.

DO YOU HAVE A COPY OF

"INVITATION"

TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor

Tahrik-i-Jadid, Rabwah.

Notes & Comments

The Holy Quran

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Commenting upon the verse

يا ايها الذين آمنوا استعينوا بالصبر والصلوة — البقره ۱۵۴

(O ye beleivers, seek help from God through patience and prayer).

Hazrat Muslih Maud, may God be pleased with him, says in his Tafsir-i-Kabir, "In this verse God has told us the method of asking for help. He says that you should not become impatient over the trials and tribulations that come your way while serving the cause of religion; you should also not be disheartened because of the sacrifices that you are called upon to make. That is number one. Number two is that whatever God says that you should not do, you should desist from it altogether. Third thing is that the sacrifices that you have to make in order to achieve the nearness of God, should not be abandoned whatever the circumstances, you should continue making those sacrifices regularly and continually. The fourth thing is that you should pray to God that He may accept your sacrifices and produce the best of their results and grant you victory. The fifth thing is that you should be kind and courteous towards the poor and the needy so that the comfort and pleasure that you afford to your fellowbeings may make you deserving of the pleasure of God. The sixth thing is that you should be asking for forgiveness for your sins and defaults. The seventh thing is that you should pray for the blessings of God to be showered on the prophets, it is through them that you have been able to recognise your God and it is through them that you reach Him. The eighth thing is that you should be steadfast in your faith and never waver. The ninth thing is that you should worship God continually and without any break. These are the things that God has mentioned as essential factors for success and therefore anyone who wishes to be successful should act upon all the things that have been referred to above.

The Hadis

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him said: "The aim of my advent is the perfection of good morals".

The reporter says that he heard Hazrat Abu Huraira, may God be pleased with him, as saying that the Holy Prophet, peace and blessings of God be upon him, said, "Do you know what causes the people to go to hell, more than other things."

The Companions, may God be pleased with them all, said, "God and His Messenger know best." The Holy Prophet said, "Two holes: The private part and the mouth. And what takes the people to the Paradise more than other things is "the fear of God and good morals."

Hazrat Abu Huraira, may God be pleased with him, reports that the Holy Prophet, peace and blessings of God be upon him, said, "Good morals can make a person equal in status with the one who offers his Tahajjud Prayer regularly."

Idul Fitr in Sweden

Maulvi M.D. Ahmad reports from Sweden that Idul-Fitr was celebrated there on the 20th of October. The Prayer was led by him while the Khutba was delivered in Swedish language by Mr Mahmood Errikson. This Khutba had been originally prepared in English and handed over to Mr. Errikson. Mr. Errikson is perhaps the first Swedish Ahmadi and he is a very sincere and active member of the Jamaat. He edits the "Aktive Islam" the monthly published by the Jamaat in Sweden.

Mr. Errikson has performed Haj, has visited Qadian and has also been to Rabwah twice.

Invitations had been issued for the Idul Fitr a week before the actual date and with the grace of God the attendance was satisfactory.

The Id over, all present were served with light refreshments.

Mrs. Irfan—a Yogusalav—did a lot of work to prepare the refreshments and the credit of this function's success goes to her as well as to her aides.

A German lady and an American Young man who are not Muslim, attended the Id Prayer to make themselves conversant with this "Muslim Festival". Both of them were highly impressed. The points they liked most were the simplicity of the Prayer and sense of brotherhood. Those who made the necessary arrangements for the Id Prayer included Mr. Bashir-ud-Din Ahmad and Mr. Shakoor Ahmad. Two non—Ahmadis Mr. Jamshed Ahmad and Mirza Arif Ali also rendered appreciable services in this respect. May God reward all of them.

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Maulvi M.D. Ahmad also reports that the news of the celebration that was published in the Press mentioned the intention of the Jamaat to build the mosque in Sweden as early as possible.

The press also gave some details of the activities of the Mission.

Talking to Khuddam

In a message to the Khuddamul-Ahmadiyya the new President, Maulvi Ataul Majib Rashid, has urged them to keep in mind that they were destined to bring about a spiritual revoluion. He further remarked that the last phase of the revolution brought about by the Holy Prophet, peace and blessings of God be upon him, had been inaugurated by the Promised Messiah, peace be on him, and it was now upto us to maintain the momentum and do all we could to take it to a conclusion.

Maulvi A. M. Rashid in this message has drawn the attention of the Khuddam to the fact that they being the most active section of the community had to bear the greatest burden of the task. They had therefore to be careful not to let any contradiction in their words and deeds occur. Mere words he said could not bring about any change in the world. Sacrifices were greatly needed and every body was expected to sacrifice everything that was required for the furtherance of the cause of Islam.

In the end, he has pointed out that the Khuddamul Ahmadiyya is

moving fast towards its goal and there is no stopping on the way or lagging behind.

He has asked every member of the Khuddamul Ahmadiyya to keep the flag of Islam flying.

——and to Lajnat

Hazrat Sayeda Maryam Siddiqa, President of the Lajna Imaillah (Central), in an article published in the Al-Fazl has drawn the attention of the members of the Lajnat to their duties in connection with the upbringing of the children and also keeping themselves on the right track of the Islamic teachings. She says that the Satan is attacking our people from various quarters and it is most essential that we should be very vigilant and repulse these attacks.

She further remarks that Hazrat Khalifatul Masih had asked them to widen their sphere of service. The Lajnat had done very good work in connecton with the help that was given to the flood stricken people but, she says, we cannot rest on our oars - we have to go forward.

The President of the Lajna says that most of our members are living in villages and therefore they cannot send us written reports. But one thing must not be lost sight of and that is that report or no report the work must continue ; the important work to be done is the reading and teaching of the Holy Quran. It is a Must with us and we must never be slack in it.

Book Review

The Truth Prevails

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"Truth Prevails" by Qazi Mohammad Nazir, Lyallpuri is a crushing reply to Truth Triumphs by Alhajj Mumtaz Ahmad Faruqi. Alhajj Faruqi is a member of the Lahori Group and true to the traditions of his Group while discussing the controversial points between the Lahori Group and the Ahmadiyya Jamaat headed by Hazrat Khalifatul Masih, he has introduced dirty personal attacks on the person of Hazrat Muslih Maud, the Khalifatul Masih II, my God be pleased with him.

Qazi Mohammad Nazir has very ably dealt with the points raised by Alhajj Faruqi, one by one and the only thing that can be said about the Truth Prevails is that it is a crushing reply and nothing but stubbornness will urge somebody to rebut what Qazi Sahib has said.

The Truth Triumphs, it is said, has been distributed mostly in the Foreign Missions. We wish the Truth Prevails also follows the track, so that whoever goes through the former book also has the opportunity of knowing the indisputable facts through the latter book.

Qazi Sahib deserves our hearty congratulations on this splended publication.

The book is published by the Nazarat Ishaat Literature—Wa—Tasnif, Rabwah and can be had from the same office, for a nominal price, or we think, free of charge.

Faith And Action

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I have often heard it said 'Islam is an easy religion'. I am sure those who say so do not really mean what they say, or may be, they do not know what Islam actually is. Leaving the moral standard of life aside, if we only look at the religious rituals without which nobody can be a Muslim—or at least a good Muslim—you will find that Islam is not as easy as some easygoing critics of it want the world to believe. It is a religion of action—and do you think action in its proper sense of the word is easy? Well, I don't think so.

It demands that you get up early in the morning to pray to God. We call that, Fajr prayer. But, hold on. If you are a very good Muslim you are expected to say a prayer even before the Fajr prayer. All the pious Muslims do that. The Holy Prophet, peace and blessings of God be upon him, used to do that. Do you call it quite easy? Then, you pray at two p.m. four p.m., 7 p.m. and 8 p.m. Five prayers a day. Yes, Islam is indeed a religion of action. You are asked to fast for a full month every year. You are enjoined to go for Pilgrimage, and you have to pay Zakat. Action, action and action. That is the substance of Islam.

My subject this evening is Faith and Action. I should like to say that the proportion between Faith and Action in Islam is, one to four. How have I come to this conclusion? It is like this. There are five pillars of Islam. One out of these five, is based on the utterance of some words, and the rest four are all action. You know those five pillars, don't you? They are: To bear witness that there is no God but Allah and that Mohammad is the Messenger of Allah; Prayer; Zakat; Hajj and fasting during the month of Ramazan. You will see that the first one requires the utterance of some words, and the rest four, demand action from us. That is how I have come to the conclusion that faith and action in Islam are one to four. But don't take me wrong. Faith is the mother of all the actions and, therefore, although it is one to four, it must be remembered that this one is as important as all the others put together. Actions have to spring from faith. If faith is lacking, the question of actions will not arise at all. In fact, actions without faith would mean a mere waste of energy and time. That is why we read in the Holy Quran: Woe unto those who pray but while praying they are unmindful of their prayers. In other words they have no faith and their action without faith is not acceptable to God; they merely waste their time and energy.

Some people try to lay stress on

faith and ignore actions that should ypring from faith. The result is that bs and by they lose faith also, and then, nothing is left behind. The Holy Quran has put the two together. Wherever a mention has been made of believers, it has been expressly stated that they also act according to their faith. In the very beginning of the Holy Quran we have been told that the Holy Quran is a guidance for those who are righteous. And to explain the word righteous further, God says: Those who believe in the unseen and observe prayer and spend from whatever we have given them and those who believe in what has been revealed to you and what was revealed before you, and they are quite certain of the Last Day. These are the people who are rightly guided from their Lord, and these are the really successful people.

In these verses we find that the qualities of the believers as mentioned here are all based on actions.

Before proceeding any further I should like to remove one misunderstanding which prevails among some sections of the Muslims. It is generally believed that some actions are good and therefore they must be done in all the circumstances. Islam very strongly repudiates this notion. The real goodness lies in submission to God. If God says, fast, and you fast, this fasting of yours is really a good action. But if God says don't fast, and you fast, simply because you think that fasting is after all a good thing, you must remember, that you are not doing anything good. Same is the case with all other actions. The Holy Quran has nowhere mentioned any action as good in itself. Wherever it has urged the believers to do good it has asked them to act appropriately. We read: He gives good news to the believers who act appropriately, that they will have a goodly reward. It is by losing sight of this fact that sometimes, rather quite often, we do something which may bring no reward at all. A reference has been made to it in the Holy Quran

قل هل ننبئكم بالاخرين اعمالا الذين
ضل سعيهم فى الحيوة الدنيا وهم يحسبون
انهم يحسنون صنعا

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Say: Shall We inform you who are the greatest losers in respect of deeds? Those whose efforts go astray in this world's life, and they think that they are making good manufactures.

So, it is very essential that we try to understand the appropriateness of our actions. That and that alone can produce good results. One good result which faith and good actions can produce is mentioned in the Holy Quran in these words

وعدالله الذين آمنوا منكم و عملوا الصلحت
ليستخلفنهم فى الارض كما استخلف الذين
من قبلهم وليمكنن لهم دينهم الذى ارتضى
لهم وليبدلنهم من بعد خوفهم امنا

Allah has promised to those of you who believe and do good that He will surely make them rulers in the earth as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not associating aught with Me. And whoever is ungrateful after this, they are transgressors.

Thus if our faith and actions go side by side, we are sure to achieve all our aims. That Allah does not really like that our faith and our actions should be at variance is men-

tioned in the verses which run thus :

يا ايها الذين آمنوا لم تقولون مالاتفعلون

كبر مقتا عندالله ان تقولوا ما لا تفعلون

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O you who believe, why say you that which you do not? It is most hateful in the sight of Allah that you say that which you do not.

Before closing my talk, I should like to say a few words about increasing our faith. You know, that is what will spur us to action. My prescription for increasing our faith is :

1. Read the Holy Quran and try to understand the meaning of it. Ponder over the attributes of God and try to make use of them for your prayers.
2. While reading the Holy Quran try to take a lesson from the incidents mentioned therein. Wherever believers have been mentioned, pause for a while and pray to God that He may make you a very good believer. Wherever non-believers are mentioned, pray to God that He may not let you go astray.
3. When you come across the mention of some bounties of God, ask for them, and on the other hand, wherever the punishment of God has been mentioned, ask God to save you from it.

Read the life story of the Holy Prophet, peace be on him, and of his companions. Also of other righteous people. The Holy Quran says Koono Ma'assadiqeen i.e. you should keep company with the righteous people. You can do so with the living people, and by reading the life stories of those who have passed before us, you can keep company with them also.

You know how great was the faith of the Companions of the Holy Prophet. Their actions sprang from their faith and that is why there was nothing difficult in their eyes. They could make every sacrifice that was required of them.

I am sure if you follow this prescription, you will find your faith increasing and with it will increase the capacity of your action. You will find it easy to do what previously you felt was difficult.

To recapitulate. Actions spring from faith and therefore if faith is great, actions must be great. In order to make our faith great, we should read the Holy Quran and we should study the life stories of those whose faith was great. May God grant us abundance of faith and may He enable us to act according to it. Amen.

TAHRIK-I-JADID
(MONTHLY)

Have you shown it to a friend ? Have you asked a friend to subscribe to it ? Have you subscribed to it for a friend as a token of friendship ?
Is there a library or a reading room near your house ? Is it getting a copy of the Tahrik-i-Jadid regularly ? If not, you should think over supplying it with a copy of Tahrik-i-Jadid. It will cost you only two rupees for one full year.

Managing Editor
Tahrik-i-Jadid (Monthly)
Rabwah.

Tahrik-i-Jadid,

Back From the Dead?

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"But could Jesus be buried alive ? "
That is the question which the Christian friends generally ask me on being tol' that Jesus when placed in the sepulchere was alive.

Yes it could happen so and actually it did happen so. Jesus was yet alive when taken down from the Cross and was placed in the sepulchre in the same state, from where he came out, stayed with his disciples for forty days, and then proceeded to India where he lived for quite a long time and fulfilled his mission of 'seeking and saving that which was lost' (Luke 19 : 10). His tomb is preserved there up-to this day.

When I published a leaflet entitled "Did he rise ?" and stated therein that a living person could be taken to have given up the ghost I had no instance near at hand to quote from Nigeria. Although I had so many from some other sources ; from the Bible and from some medical books. But very soon, God the Merciful, who now really means to disillusion the Christians of Nigeria provided me with such instances which I quote below :

I. The Nigerian Citizen" a weekly published at Zaria, featured the following news in its issue dated December 3, 1948.

Back from the Dead

Nda Isa servent to M. Musa Kakanda, Onitsha, sneezed just as he was about to be put into a shroud. Mallams who had assembled to perform the burial ceremony at once dispered. Nda Isa who had been ill for some time and was thought to have died is now reported doing well.

II. The West African Pilot published the following news on the 5th of January, 1949 :

Methodist Teacher Rises As Bell For His Burial is Tolled.

Shagamu, January. (ANA) Just as arrangements were being finalised and the sexton had started to toll the bell to summon the congregation to his funeral service, a Methodist teacher here regained consciousness after a rather long sleep which was considered by his inmates to be death.....

I thank God very greatly for providing us these instances at hand and helping the Christians understand easily that at times persons yet alive can be taken to have died.

In addition to the above cited instances I quote below the views of some highly learned and well-educated men.

Professor Heinrich Eberhard Gottlob Paulus (1761-1851) writes in his work, "The Life of Jesus" (1828) :

"The resurrection of Jesus must be under the same category (premature burial) if we are to hold fast to the facts that the disciples saw him in his natural body with the print of the nails in his hands and that he took food in their presence. Death from crucifixion was in fact due to a condition of rigour, which extended gradually inwards. It was the slowest of all deaths. Josephus mentioned in his *Contra Ap onem* that it was granted to him as a favour by Titus, at Tekoa, that he might have three crucified men, whom he knew, taken down from the Cross. Two of them died but one recovered. Jesus, however, "died" suprising quickly. The loud cry which he uttered, immediately before his head sank shows that his strength was far from being exhausted, and that what supervened was only death-like trance. In such trances process of dying continues corruption sets until in. This alone proves that the process is complete and that death has actually taken place .....The lance thrust, which we are to think of rather as a more surface wound, served the purpose of phlebotomy. The cool grave and the aromatic unguents continued the process of resurrection, until finally the storm and the earthquake aroused Jesus to full consciousness. Fortunately the earthquake also had the effect of rolling away the stone from the mouth of the grave. The Lord stripped off the grave clothes and put on a gardner's dress. That was what made, Mary, as we are told in John XX-15, to take him for the gardener."

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Mr. Ernest Broughman Docker, M. A. District Court Judge Sydney, writes in his book "If Jesus did not die upon the cross" :

"The idea that dead bodies may be re-animated was prevalant in the time of our Lord, and for many hundreds of years both before and after ; in fact, where-ever scientific investigatiod has been un-developed. We have one instance in the history of Elijah, two in that of Elisha ; there are three recorded in the gospel, besides, that of Jesus himself and two in the Acts.....We are now in a position to approach the question whether Jesus really died upon the cross. Taking the gospel accounts as they stand, there is an entire absence of all the criteria which distinguish actual from apparent dealh. There was hurried depositing the sepulchre within three hours of the collapse upon the Cross. There was no medical autopsy no stethoscope test no inquest with the evidence of those who had last to do with him 'There is no statement as to when he left the tomb He was first seen by a person unconnected with burial, earlier on the third morning. Should anyone be misled by the expression burial into supposing that there was interment and that consequently even if he were still alive when buried he must soon have suffocated. It must be pointed out that the sepulchre was a rock hewn chamber of considerable size, the entrance closed by a circular slab of stone like a huge grind stone, rolling in a groove in front of the opening and not likly to hermetically seal the chamber. But it is quite consistent with the accounts that he revived under the treatment of Joseph and Nicodemus the first night."

He continues to say "I must repeat that we do not know (where he died). It must be that after preaching to the lost tribe of the House of Israel in those regions, Jesus died at Srinagar, and was buried in the tomb that now bear his name."

The fact is that Jesus did not

die on the Cross. His coming out of the sepulchre, therefore, cannot be said to be his coming back from the dead. Like Jonas who entered the belly of whale alive, Jesus entred the earth alive and thus came about the fulfilment of his prophecy contained in Matthew 12 : 40.

Having stayed with his disciples for forty days he left them for another destination which has now been conclusively proved to be Kashmir, India. May peace be upon the departed soul of Jesus the Christ.

Hazrat Mirza Ghulam Ahmad in whom has been fulfilled the prophecy of Jesus concerning his second advent says :

"Time is giving you the warning that the theory of a blood-bath is a false theory. Therefore repent of such beliefs while there is time and before you are called to stand before the throne of God. Almighty God has sent me in this age that I might bear witness that all faiths have become corrupt and been tainted with falsehood with the only exception of Islam. If the truth of my testimony is not sealed by Divine authority I am not true, but if the witness that I bear is confirmed by the Divine seal being impressed upon it, remember lest you bring yourself under the judgement of God by rejecting truth. A weak mortal, the son of Mary, is by no means your God. To me is given the spirit, against which no one can stand. If you know that there is none among you who, with the assistance of the spirit can withstand the holy spirit, that has been given to me, be sure that your silence would bring you under the judgment of God. And peace be unto those who follow the truth." (N. S.)

THE PROMISED MESSIAH

BY

Sahibzada

Mirza Mubarak Ahmad

Vakil-i-Aala

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RABWAH

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Ahmadiyya Clinic Bukuru—some Reflections

by

Dr. Munawar Ahmad

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Ahmadiyya clinic was formally opened in Bukuru. a renowned town of Nigeria by Honourable the Commissioner of Health on 5th February, 1972.

The Republic of Nigeria is the largest single geographic unit along the West Coast of Africa and occupies a position where the Western parts of the African Continent meet equatorial Africa. Nigeria's area is a little more than West Pakistan's, while its population is 55 million—exactly half the population of East and West Pakistan combined. Among the countries of Africa it has got the largest population. Nigeria is divided into twelve States. Benue-Plateau is the third largest State of Nigeria. Its capital is Jos. Jos and the surrounding country-side have a mild climate with tin mines scattered all around. Bukuru is one of the major tin mining areas being only about ten miles from Jos.

The Northern parts of Nigeria enjoy a dominant Muslim population but Benue-Plateau State is the only State in the North where Muslims are in a minority. This, in a large measure, is due to a number of Christian Missions which have been working here for the past one hundred years or more. To name a few they are Sudan Interior, Sudan United, Anglican, Roman Catholic, the Assemblies of God and Evangelical Churches of West Africa. With vast financial resources and highly trained personnel they are able to maintain high standard Schools, elegant Hospitals, guest houses, efficient press and tidy bookshops. They have certainly rendered a lot of service to local people by educating them and by caring for the sick to the extent of distributing free medicines and rice and wheat to the far reaches of Africa. These carefully thought out gestures have played a great part in attracting people to Christianity. We should, ungrudgingly, give credit to their organisational capabilities and well planned strategies.

The Chief Medical Officer of Benue-Plateau State who came to inspect our Clinic before granting us permission to start was a Christian. He told us that there were at least a dozen Christian Mission Hospitals here but ours would be the first by any Muslim Mission and added jokingly that we would have to run very fast to catch up with them.

He very well knew we are here to challenge the Cross. But concerning the part of service to humanity he admired the spirit. And he left us thinking that it requires some political maturity to acknowledge good things in others.

Christian Missions have, at their disposal vast resources, huge bank balances, and most modern technical know-how. Our efforts are humble dependent entirely upon God's mercy and His special Providence.

The field is wide open in the countries of West Africa. Let us help people in their progress and development, by educating the young and serving the sick, the needy and the exploited. To realize the need of serving people through Clinics and Hospitals, to spread knowledge and word of Allah in sum to propagate

Islam, Nusrat Jehan Leap Forward Scheme shines out as the most thoughtful move of this part of the century There can be no doubt about it being God-inspired. Our Ahmadi Doctors have marvelled at the way people have thronged their Clinics They have marvelled at the way rejected and disappointed patients have been cured by their hands. And almost all of our Clinics have begun to flourish in no time. Many a time Christian Mission Doctors refer cases to Ahmadi Doctors. My very first patient was brought to me by a Christian Missioner, having been disappointed by his own hospitals.

Opening of Schools and Clinics has removed many doubts in the minds of some of our own skeptic members here, who used to think that all their donations simply go to Rabwah and nothing is done to improve their common lot. Now they are convinced that Doctors and teachers having left their homely comforts have come all the way here to serve them, to educate their children. So that they grow into good Muslims and good citizens not only of their own country but of the whole of this wide world.

Declaring Ahmadiyya Clinic open in Bukuru in the name of Allah, the Honourable Commissioner paid glowing tributes to the Ahmadiyya Muslim Mission for bringing medical facilities to a place where they are much needed. He said, "We in this State must be most grateful to the Ahmadiyya Muslim Organization which made it possible for us to get this most desirable Clinic. Our society today demands much sacrifice from various organizations towards our essential services and I therefore express our indebtedness to the Ahmadiyya Muslim Mission for the sacrifice in making this Clinic available for the use of mankind."

Earlier on in my address to the Honourable Commissioner I declared that to serve people well and in a better way was the aim of our Clinic here. "To us what matters is humanity at large. We have come here not to serve Muslims only nor to serve any particular community. We have come to serve all whom we can and who'll come to us. To benefit common people is synonymous with the traditions of our Holy Prophet and teachings of Islam. Since Islam has ever been broad and universal in its message, in its philosophy of life and in its sympathies—so a Muslim doctor is explicitly committed to the idea of universal human service."

When this Clinic started working the response from the people was very encouraging, a clear indication of Almighty's Favour and His Beneficense. Chiefs of the surrounding areas came to convey their gratitude and assured us of their full co-operation. People rejoiced that they had a Clinic in their own locality, that now they would not have to go elsewhere and look for help—that their emergencies would be taken care of. Muslims identified themselves with us and expressed their common bonds with great affection. The importance of Nusrat Jehan Leap Forward Scheme and the very best and noble way in which the contributions of our revered members are utilized were never more apparent before. This Clinic is a first step towards a full—fleged hospital with all the modern facilities and equipment in fulfilment of Hazrat Khalifatul Masih's wishes.

How exalted is the man who visualised this scheme for the benefit of humanity and propagation of Islam. How noble are the people who contributed and helped in making this scheme a success. Our hearts are filled with gratitude to the Ever Merciful, Beneficent Allah, the Bestower of Favours, the Lord of Majesty and Bounty.

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The Dilemma of Professor Haag

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(Contributed by M.A.K. Ghauri—Rabwah)

Father Herbert Haag is a sincere devoted believer. He was ordained a priest in 1940. Since 1948 he is a professor of theology. But he has a logical bent of mind and prefers to have faith in dogmas only when these are backed by rational and scientific explantions. For some time in the past he had been deliberating over idea of "Beelzebub". He was very sceptical about his existence as a live spiritual being". His equanimity took a serious jolt when he read a recent speech of Pope Paul VI in which the infallible Pontiff commanded his followers to maintain a firm faith in the existence of Satan. According to him, Satan was a "live spiritual being and the "supreme commander" over the hordes of "Satanic forces". The Pontiff also declared that was that a very important fundamental faith of the Christian religion.

Professor Haag was very much disturbed mentally. He refused to submit himself to any dogma which could not be supported by common sense. He, naturally, requested for further explanations. This was a thing rarely known to big voices at the Vatican. The sceptical professor was promptly summoned before a Board of Bishops who gave him a a thorough dressing and recommended a course of penance for soul-cleansing.

While defending himself, the Professor pleaded that he certainly did not disbelieve in the existence of Hades but he would very much like to be enlightened about Satan's identity. To satisfy this demand, and in all fairness to the Professor, a reverend Father by the name Konstanz Wolf-grubber was summoned to give a practical proof of the existence of Satan. This reverend father, in seeming modesty and humbleness, related a personal experience in this connection. He claimed that he had healed an epileptic peasant woman in a small village in an out-of-the-way corner of Bavaria. "How did you do that?' asked the Professor disbelievingly. "Oh was quite simple. I tied the woman to her bed and recited some long prayers over her in the name of the Father, the Son and the Holy Ghost, invoking their blessings and assistance. Then I sternly commanded the Satan to identify himself. For a few moments the woman turned furiously in her bed and then subsided. The Satan then through the lips of the peasant woman, identified himself and defiantly said that he was the Devil himself and that his name was Pluto I."

The Prince of darkness proved to be quite loquacious and related very many incidents concerning the local affairs. The only thing in which the "fallen angel" did not oblige the priest was that he did not step out of the body of the woman and stand before the villagers who were burning with curiosity. But, Father Konstanz also did not insist on the physical appearance of the Satan and was quite satisfied with what the woman was uttering. He tape-recorded it. This he brought to his superiors to be stored in the Vatican archives as a conclusive proof of the existence of Satan.

Professor Haag, naturally, found himself in a dilemma. He just heard the proof and made no comments. How could he argue now? Father Konstanz. had actually tape-recorded

(*Continued on page 20*)

The Promised Messiah—his Work

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By Maulana Nur-ud-Din, M.A. Naib Vakilut-Tabshir (Tasnif)

The work of the Promised Messiah, in the terms of the Divine commission bestowed upon him, consists in establishing Islam among the whole mankind. Its commital to him, however, does not invest him with any direct and independent charge from God, for he is to accomplish it in the capacity of a deputy of the Holy Prophet (peace and blessings of God be on him), his immitation and his subordinate, to whom the task was originally entrusted and whose charge it will for ever remain. The Promised Mes·iàh himself has emphasized this point in his writings and far from assuming any independent character has plainly professed to be a humble servant of the Holy Prophet and devotedly dedicated to his cause.

The completion of this task required first of all setting the house of Islam in order. For, though the Holy Quran, the mainspring of the Islamic Shariah, according to the Divine promise contained in it, has remained absolutely free from human interpolations, yet its meanings have not enjoyed the same fate.

Some commentators, due to their defective understanding, or under pressure of some local and transitory conditions, or in pursuance of their vested interests had distorted and corrupted its meanings to such an extent as to divest it of its perfection and beauty and to render it as a thing deficient in its appeal. Its conceptual integrity had been so impaired that it was very hard for Muslims to reconcile its contents with what was offered to them by the modern sciences. Its consequence was that they felt utterly bewildered and this feeling tended to retard their progress.

Similarly the Sunnah of the Holy Prophet (peace and blessings of God be on him), that is, his precepts and deeds, which constitute the second main spring of Islam and is preserved for posterity in the books of traditions could not remain intact from human manipulations. A flood of concoctions forced their way in these books making it diffiicult for an inquirer to sift an authentic report from that which was false. The pity is that many such spurious reports were given precedence over the pronouncement of the Holy Quran by the general body of Muslims.

The Promised Messiah resolved this difficulty by enunciating the principle that only such Traditions would be accepted on a particular subject as genuine which conform strictly to the verdict of the Holy Quran and whichever of them contradicted it would be rejected outright. He made another proviso also to the effect that any tradition whose varacity has been borne out by the fulfilment of its predictions in the course of time will also be held genuine even if some commentators of Hadith out of their ignorance had rejected it as concocted. h

As for the Holy Quran e redeemed its beauty once again and demonstrated its efficacy in promoting the spiritual as well as worldly progress of man. He declared that it did not only provide for a heaven after death but also a heaven on this earth and in this body

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of flesh and blood. Its philosophy had not in any way become decadent and that it was still viable and invulnerable to any attacks from contending philosophies and religions.

In his *Brahini Ahmadiyya* which he wrote between 1880-1884, before he had made any claim to Messiahship or Mahdiship, he had discussed at length whatever shortcomings were attributed to the Holy Qnran and refuted them thoroughly. He has proved its matchlessness with cogent arguments and established its unique position in being the perfect book of guidance for all mankind and for all times.

In this short introduction it is not possible to give even a glimpse of his dialectics. A few points are, however, made below which will show how keen he was for restoring to the Holy Quran its infallibility.

The commentators before him, due to a lack of proper insight into its meanings had formulated the theory that some verses of the Holy Quran abrogate some others. Some of them had gone to the length of treating on less than 500 verses as having been so abrogated. It did not strike the protogonists of this theory that even if one verse is accepted as such, the whole Quran would be assailed with doubts and lose its claim to perfection, The Promised Messiah denounced this idea relentlessly and firmly asserted that not a single verse of the Holy Quran was abrogated nor ever it will be. He explained away the seemingly contradictory nature of some verses which had deluded its exponents into this false doctrine.

Similarly Muslims in general were swayed by this wrong notion that the Holy Quran could not now yield any new meanings other than what had already been dug out by the old commentators, nor it could afford any prescription for a new situation not envisaged by them This idea reduced the Holy Quran to the status of a static organ deprived completely of its dynamism. The Promised Messiah countered this idea emphatically and proclaimed that the knowledge contained in the Holy Quran could never be exhausted.

He likened it to the physical universe and said that as it had unbounded vastness and fathomless secrets which afforded ever new insights into its working so also was the Holy Quran a treasure house of knowledge which could never be depleted. The former was the product of an act of God and the latter comprised His words and as they emanated from the same Source they could not differ in their substance and nature.

In short the Promised Messiah demonstrated that the Holy Quran contained perfect guidance for regulating human conduct and for taking him over onward in his march for progress in spiritual and mundane matters.

His greatest contribution perhaps constitutes in bringing mankind again towards its Maker. Philosophies and cosmologies had emerged which tended to propagate atheism. Misled by these philosophies, the people at large had snapped their ties with the Almighty God and rejected the idea of any life after death and also of their accountability to Him.

God is proved by the manifestation of His power, by His majestic words which He vouchsafes to His chosen ones and which work miracles. The very creation of this wonderful universe is also a proof of His existence and of His unlimited power. But it directs only at its best to a presumption that there ought to be God who has created it. But such a deistic conception cannot lead to any conviction. Conviction comes with observation and with personal experience. It comes when God speaks and says, "I am". The proof based on such an evidence cannot be rejected. It is conclusive.

The Promised Messiah afforded such proof in abundance. Revelation descended upon him on countless occasions, foretelling what was hidden in near as well as very distant future The number of his revelations is astounding and comes to several thousands. These revelations are of many different kinds. Some of them relate to political upheaves, some to social developments, some to comic events, some to religious matters and some to intellectual activities, some to the birth of children where there was no hope and some to cessation of births, some to earthly transformations and some to international relations, some to the success of his mission and some to the defeat and destruction of his enemies.

Most of his revelations pertain to momentous events and were released to the press immediately on descent. Their dates of descent and fulfilment are on record, also evidence of numerous witnesses. They were given the midest publicity and hotly disputed by the press. When they were fulfilled many editorial comments appeared. The weight of such evidence is no trivial matter. The Promised Messiah could not visualise such remote future. The conclusion is inescapable that God exists. God the Omniscient the Mighty, who reveals what is hidden in the future and works wonders for them who are devoted to Him. In this context he further said that the phenomenon of revelation was not a prerogative of a few persons but every one could partake of this blessing. Whoever would strive in the path of God and follow the Holy Prophet sincerely will experience this grace.

His approach to other religions was not negative. He did not offend anybody. In his view Founders of all religions were Divinely commissioned and were true in their claim. The diversity in their teachings was due to the fact that God had revealed to them the guidance according to the particular needs of those times only and also because of the additions and subtractions which their followers made to the original teachings.

According to him, God Almighty finally raised the Holy Prophet of Islam with a teaching which was to endure for ever and which provided for the human needs upto the very end of the world. The Holy Prophet was now the sole exemplar for the whole mankind and in his person the process of spiritual evolution had seen its culmination. He asserted that the Holy Prophet and the Holy Quran constituted the central point round which the whole mankind was to rally for its spiritual advancement, that they were both to take the whole humanity to God and thus fulfil the very object of its creation. He claimed that God had raisd him as the Promised Messiah to continue to call humanity to the truth on behalf of the Holy Prophet and thus to gather the whole mankind in one brotherhood.

Another achievement of the Promised Messiah which itself constitutes a proof of his truth consists in his leaving behind him an active community, engaged earnestly in bringing about the world wide spiritual revolution which was initiated by him. The Ahmadiyya Movement in Islam is now known throughout the world for its propagation of Islam with missionary zeal.

It is inspired by the transcending aim of Islamizing the whole world bequeathed to it by the Promised Messiah and is busy in carrying it out by the unfailing of persuasion and by offering great sacrifices of money and men.

It has establishd its centers in almost all parts of the world and created many mosques in Europe and America. In Africa its mission has

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achieved spectacular success and vast numbers of Africans have joined its fold. The Movement is gaining momentum every day.

Its work in producing litrature upholding Islam is in no way less consequential than the opening of missions. It has published translation and commentaries of the Holy Quran in many languages. Besides these translations a host of other publications in support of Islam are regulary turned out which go a long way in removing misunderstanding about Islam by hostile propaganda and in disseminating its true teachings.

The stage is adequately set for and the time is drawing near when through the endeavours of the Amadiyya Community Islam will reign supreme over the hearts of all mankind.

It is the solemn promise of God Almighty and must come to pass. Propheysing about the radiant future of the Movement the Promised Messiah says, "God the Excellent has informed me again and again that He will instil my love into the hearts of people and will cause my Movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all. Fvery nation will drink of this fountain and this Movement will it will grow and prosper, so that finally encompass the whole world. "Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfil His promise. And God spoke to me saying: 'I will shower blessings after blessings on you so much so that kings will seek blessings from thy clothes'. So O ye who hear, remember these words and keep these prophecies secure in your boxes, for, it is the Word of God which must one day come to pass".

(Tazkiratush-Shahadatain)

Again he says,

"O mankind! hearken, this is the prophecy of God who made the Heavens and the Earth He will spread this movement in all the countries and will give it supremacy over all through reason and arguments. Remember, no one will descend from heaven. All our apponents who are living at present will die and no one of them will see Jesus, son of Mary, descend from the sky and then their children who survive will also pass away and none of them will see Jesus, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts that the day of the glory of the cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will despair of his coming and entertaining misgivings shall give up this belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. This seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth". *(Ibid)*

(Continued from page 17)

the voice of the Satan. What more could a sceptic need as a proof?

Professor Haag decided that 'discretion was the better part of valour'. He humbly took another tongue-lashing and in all humility walked out of the presence of the board of the eminent dignitaries.

(Adopted from New Times: March 1973)

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FROM THE NEWS-MEDIA

Deep Appreciation

The Pioneer of 11th April 1973 reproduced the Address of the Regional Commissioner Lt. Col. B. A. Baidoo at the Sod cutting Ceremony of the Ahmadiyya Mission Hospital, Asokore, Ghana.

Thus spoke the Regional Comissioner,

Nana Asokorehene, Distinguished Guests, Ladies and Gentlemen, it is a great pleasure for me to be with you this morning at this ceremony marking the beginning of the construction of a hospital at Asokore-Ashanti by the Ahmadiyya Movement. There is no denying the fact that during its relatively short existence in this country the Ahmadiyya Movement has made a worthy contribution towards the development of this nation. In the field of education, for instance the Movement, realizing the significant role that education can play in nation-building has in addition to a number of Primary and Middle schools it has to its credit, established no less than sixteen secondary schools which are spread throughout the length and breadth of this country. Out of this number many as seven including the Asokore Ahmadiyya secondary sehools which was opened barely a year ago, were started during the last three years. This indeed is a laudable gesture for which the Ahmadiyya Movement deserves my highest commendation.

It is worthy of note that in addition to its efforts to improve the lot of the people in the fields of education and agriculture, the Ahmadiyya Movement has embarked upon yet another bold venture to improve their health conditions. I am happy to note that this mission hospital which started about two years ago in rented quarter is part of a gigantic health programme being under-taken in this country by the Ahmadiyya Movement. It is heartening to note that despite heavy obstacles, work in the hospital has progressed steadily to such an extent that this hospital has now become very popular all over this region. The high rate of one hundred successful surgical operations recorded here per month during the past one year is ample evidence in support of this ascertion. There is therefore no doubt that this ₵ 300,000.00 hospital the beginning of the construction of which we have come to wltness this morning has come to play a most significant role in transforming the health conditions of people both from within this neighbourhood and far beyond. Indeed by this kind gesture the Ahmadiyya Mission has, in giving expression to its faith in the time-honoured adage that "cleanliness s next to Godliness" amply demonstrated its firm belief that the provision of spiritual sustenance to the people must go hand in hand with efforts to improve their health conditions. It will therefore be realized that both the Government and the movement are striving towards a common goal, that is to ensure the general well-being of the people not only spiritually but also materially. Thus it is gratifying that the aspirations of the Ahmadiyya Mission are in accord with the Government policy that the success of any national de-

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velopment programme depends on the standard of health of the citizens.

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Nana Asokorhene, Distinguished Guests, Ladies and Gentlemen, I wish on behalf of the Government to express our deep appreciation to the the Ahmadiyya Movement for the selfless services it is rendering to this nation. The Government appreciates the Mission's deep involvement in the national crusade aimed at the establishment in Ghana of a social system in which the individual's liberty freedom and happiness are assured.

Generous Contribution

The W. A. A. N. A. has sent us the following news. The Hon. Smith Inji Shamnah the Commissioner of Health, B. P. State Nigeria has appreciated the activities of the Ahmadiyya Mission in the following words :

Honourable Mr. Smith Inji Shamnah the Commissioner of Health, B P. State Nigeria Said :

I therefore, express our indebtedness to the Ahmadiyya Muslim Mission for the sacrifice in making this Clinic available for the use of mankind. We make generous contribution to the various private organisations as like this Clinic established by the Muslim Mission. Our Medical and health service will be available to everyone. I need to mention that there are about 8 hospitals in this State which were established and are being run by various private organisations. There are also clinics on and round the same basis. My Ministry have been doing all she could towards these medical institutions their great effort to meet with our medical needs. We shall, however, achieve more in the medical field through the descreational efforts of the private organisations. With these few words I now declare this clinic open, with the hope that we shall benefit from it and once more I express our most profound gratitude to the Ahmadiyya Mission for its generous contribution towards this scheme. May Almighty God help us.

Islam in Reality

Honourable Al-Haji Mr. Garba Jahumpa, Minister of Health Education and Social Welfare of Gamb a, recently said :

"We are very grateful in particular my humble-self who happens to be Minister of Education, Health and Social Welfare at the time when the Honourable Hazrat visited my country to your movement I had so many fruitful meetings with Khalifatul, we had dinner together and I am proud to say as a result of that great visit we are benefitting immensely in our social services as you mentioned in the Address of Welcome.

There are doctors operating not only at Kaur, but also at Salikene, Gunjur, Kwinalle and at Bathurst, not very far away from where I live in city. At the same time there is a plan to establish a unit which will operate a T.B Specialist Opthalmogist (Eye specialist). All these are blessing showered on the Gambian Muslims by the great minds and tolerance and perseverance and kindness of the Ahmadiyya Muslims. We shall remain grateful for this medical service to the poor, the middle class and the rich also.. Thousands of pounds will be spent in this country by the Ahmadiyya Mission. This is Islam in reality."

The Sierraleone Broadcasting Corporation broadcast the following news-item on the 3rd of March 1973.

The Minister of Education, Mr. J. Barthes Wilson yesterday performed the official opening of the Ahmadiyya Secondary school at Rokupur, in the Kambia District.

In his address, he paid tribute to the Ahmadiyya Mission for its foresight in the educational development of this country and added that the mission has shown its concern to help our people by having a good number of primary schools with a school population of 3,500 pupils.

The minister on behalf of Government and the people of this country congratulated the mission and the General superintendent for their educational efforts. He observed that the tradition of missionary effort in a country like ours still continues not withstanding the increasing involvement of Government in education.

Mr. Barthes Wilson maintained that besides material benefits, there are lessons, our own people can learn from the fact that people in other lands despite their own problems can make sacrifices of time and money to help to develop other communities. He therefore urged all Sierra-Leoneans to take seriously the development process which can best be speeded up by joint efforts, sacrifice and a deep concern for people.

"We have been blessed in this country with heritage of institutions and leaders that have provided us with the basic needs of a developing society" he added.

Mr. Barthes Wilson hoped that the puplis of the new school will justify the faith of the Ahmadiyya Mission.

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Extend Medical Officer's Stay—

Ahmadiyya Movement urged

The Asokore Projects and Welfare Commitee at a meeting last night appealed to the Ahmadiyya Movement in Ghana to consider extending the tenure of office of the Resident Medical Officer of the missions hospital at AsokoreAshanti, Dr. S.G. Mujtaba.

In a resolution the committee noted that Dr. Mujtaba's local knowledge and experience had made him an asset to the nation as a whole.

Dr. Mujtaba is expected to leave the country for good within the next few months.

The resolution said, "the hospital of which Dr. Mujtaba is in charge, serves not only patients from Ghana but also from neighbouring African countries, such as the Ivory Coast, Nigeria, Upper Volta, Togo and others.

"It is on record that of the 2,500 major operations Dr. Mujtaba has performed in his two-and-half years' service, there has not been a single fatality".

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